A

CATECHISM

Containing

The Substance of the *Christian Religion*

IN THE

WORDS and *PHRASES*

OF

SCRIPTURE.

LONDON,

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A CATECHISM.

Q. *How came the Heavens and the Earth to be?*

A. In the beginning God created the Heavens and the Earth. *Gen.* 1. 1.

Q. *How came your ſelf to be, and the reſt of Mankind?*

A. God made of one Blood all Nations of men for to dwell on all the face of the Earth. *Acts* 17. 26.

Q. *Why did God create all things?*

A. For his pleaſure (or the fulfilling of his will) they are and were created. *Rev.* 4. *laſt.*

Q. *Why did God make your ſelf and all men?*

A. That we might ſeek the Lord (*that is, do his will and enjoy his favour.*) *Acts* 17. 27.

Q. *Who preſerveth you, and beſtoweth upon you the good things you enjoy?*

A. (*a*) The Lord preſerveth both man and beaſt. (*b*) He giveth unto all life and breath and all things.

(*a*) *Pſal.* 36. 6. (*b*) *Acts* 17. 25.

Q. *What good things hath God beſtowed upon you?*

A. If I ſhould declare and ſpeak of them they are more than can be numbred. *Pſal.* 40. 5.

Q. *What doth God require of you for his wonderful goodneſs and loving kindneſs to you?*

A. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God. *Micah* 6. 8.

Q. *You have told me that God* made *and* preſerveth th *world, doth he not alſo* Govern *it and all things therein?*

A. (*a*) God judgeth the people righteouſly, and go verns the Nations upon earth. (*b*) He hath prepared hi Throne in the Heavens, and his Kingdom ruleth over all.

(*a*) *Pſal.* 67. 4. (*b*) *Pſal.* 103. 19.

Q. *Is there any more than one God?*

A. There is none other God but one. 1 *Cor.* 8. 4.

Q. *What is ſaid of the Father, the Son, and the Ho Ghoſt?*

A. It is ſaid, that theſe three are one, 1 *Joh.* 5. 7.

Q. *Can you perfectly underſtand what God is?*

A. I cannot by ſearching find out God, I cannot fin out the Almighty to perfection. *Job* 11. 7.

Q. *How hath God diſcovered himſelf to Mankind?*

A. The inviſible things of him from the Creation o the World are clearly ſeen, being underſtood by th things that are made, even his Eternal Power and God head, ſo that the *Heathens themſelves* are without excuſe And that which may be known of God is manifeſt i them, for God hath ſhewen it unto them. *Rom.* 1. 20, 19.

Q. *Hath God made himſelf known any otherwiſe than i his works of Creation and Providence?*

A. Yes. He ſpake in times paſt to the Fathers by th Prophets, and hath in theſe laſt days ſpoken to us by hi Son. *Hebr.* 1. 1, 2.

Q. *What do the Holy Scriptures inform us concerning God' Nature and Perfections?*

A. The holy Scriptures inform us that (*a*) God is Spirit, who is (*b*) from everlaſting to everlaſting, (*c*) mo holy, (*d*) moſt good and merciful, (*e*) moſt juſt, (*f*) mo faithful, (*g*) moſt wiſe, and (*h*) moſt powerful.

(*a*) *Joh.* 4. 24. (*b*) *Pſ.* 90. 2. (*c*) *Rev.* 4. 8. (*d*) *Mat.* 19 17. *Pſ.* 103. 8. (*e*) *Pſ.* 11. 7. (*f*) *Deut.* 7. 9. (*g*) *Pſ* 147. 5. (*h*) *Luke* 18. 27. *Dan.* 4. 35.

Q. *What do you underſtand by God's being a Spirit?*

A. I underſtand by God's being a Spirit, that h (*a*) hath not fleſh and bones, (*b*) is inviſible, and n man hath ſeen or can ſee him (*with the eyes of his body*

(*c*) and

(c) and that there is no likeneſs that we can compare unto him.

(a) *Luke* 24. 39. (b) 1 *Tim.* 1. 17. *Chap.* 6. 16. (c) *Eſay* 40. 18.

Q. *What learn you from God's being a Spirit?*

A. I learn from God's being a Spirit that he muſt be worſhipped in Spirit and in truth. [*Or, with the Soul as well as the Body.*] *Jo.* 4. 44.

Q. *What learn you from his being inviſible, &c?*

A. I learn from his being inviſible, that we ſhould take good heed to our ſelves, leſt we make to our ſelves any likeneſs to worſhip him, or graven images. *Deut.* 4.15,16. *Ex.*20.45.

Q. *What do you underſtand by God's being moſt Holy?*

A. I underſtand by God's being moſt Holy, (a) that the way of the wicked is abomination to the Lord, and that (b) he cannot be tempted with evil, neither tempteth he any man.

(a) *Prov.*15.9. (b) *Ja.*1.13.

Q. *What underſtand you by God's being moſt Good?*

A. I underſtand by God's being moſt Good, that (a) he is good unto all, (b) and ſatisfies the deſire of every living thing, (c) and giveth to all men liberally and upbraideth not.

(a) *Pſ.* 145.9. (b) *verſ.* 6. (c) *Ja.* 1. 5.

Q. *What underſtand you by God's being moſt Merciful?*

A. I underſtand by God's being moſt Merciful, (a) that his tender mercies are over all his works, (b) that he is full of compaſſion and long ſuffering, forgiving iniquity, tranſgreſſion and ſin: (c) That he is not willing that any ſhould periſh, but that all ſhould come to repentance: (d) And doth not afflict willingly, nor grieve the children of men.

(a) *Pſ.* 145. 9. (b) *Exod.* 34. 7. (c) 2 *Pet.* 3. 9. (d) *Lam.*3.33.

Q. *What is meant by Gods being moſt Juſt?*

A. By God's being moſt Juſt, is meant, (a) that he is no Reſpecter of Perſons, but in every Nation he that feareth him, and worketh righteouſneſs is accepted of him.

(b) That

(b) That God the Judge of all the Earth will do right; and (c) that he will not lay upon man more than is right.

(a) *Acts* 10.34. (b) *Gen.* 18.25. (c) *Job* 34.23.

Q. *What is meant by God's being most True and Faithful?*

A. By God's being most True and Faithful is meant, that (a) he cannot lye, (b) and that he keepeth Covenant and Mercy to them that love him and keep his Commandments.

(a) *Titus* 1. 2. (b) *Dan.*9.4.

Q. *What is meant by God's being most Wise?*

A. By God's being most Wise is meant, that (a) he understandeth our thoughts afar off, and is acquainted with all our ways: (b) And that his judgements are unsearchable, and his ways past finding out.

(a) *Ps.*139.2,3,4. (b) *Rom.*11.33.

Q. *What understand you by God's being most Powerful?*

A. By God's being most Powerful I understand, (a) that with him nothing is impossible, and (b) that he doth whatsoever he pleaseth in Heaven and in Earth.

(a) *Luke* 1.37. (b) *Ps.*135.6.

Q. *Now because that knowledge which leads not to practice is but little worth, tell me what* Duties *you learn from these several Attributes or Perfections of the Divine Nature. And first what learn you from the unspotted Purity and Holiness of God?*

A. I learn from the Purity and Holiness of God, that (a) as he who hath called me is holy, so ought I to be holy in all manner of Conversation, (b) and to purifie my self as God is pure.

(a) 1 *Pet.*1.15. (b) 1 *Jo.* 3. 3.

Q. *What learn you from the infinite Goodness and Mercy of God?*

A. (a) The Goodness of God leadeth me to repentance, (b) and to love the Lord my God with all my heart and soul; and (c) I learn that I ought to be merciful as my Heavenly Father is merciful.

(a) *Rom.* 2.4. (b) *Mark* 12.30. (c) *Luke* 6.36.

Q. *What learn you from God's Justice and Righteousness?*

A. I learn from God's Justice and Righteousness four things.

Q. *What*

Q. *What are they?*

A. First, (*a*) That I should humble my self under the mighty hand of God, and accept of the puishment of mine iniquity.

Secondly, (*b*) That I should pass the time of my sojourning here in the fear of God, who without respect of persons judgeth according to every mans work.

Thirdly, (*c*) That I should not go beyond or defraud my Brother in any matter, the Lord being the Avenger of all such.

Fourthly, (*d*) That I should not avenge my self, but commit my self to him that judgeth righteously.

(*a*) 1 *Pet.*5.6.*Lev.*26.41. (*b*) 1 *Pet.* 1.17. (*c*) 1 Thes. 4.6. (*d*) *Rom.*12.19. 1 *Pet.*2.23.

Q. *What doth God's Truth and Faithfulness teach you?*

A. God's truth and Faithfulness teach me three things.

Q. *What are they?*

A. (*a*) First, to speak the truth in my heart, lying lips being an abomination to the Lord.

Secondly, (*b*) To trust in the Lord and do good.

Thirdly, (*c*) To hold fast the Profession of my Faith without wavering, he being faithful that hath promised; and (*d*) to commit the keeping of my Soul to him in well-doing as to a faithful Creator, when I suffer according to the will of God.

(*a*) *Ps.* 15.2. *Prov.*12.22. (*b*) *Ps.*37.3. (*c*) *Heb.*10. 23. (*d*) 1 *Pet.*4.19.

Q. *What doth God's infinite Wisdom teach you?*

A. God's infinite Wisdom teacheth me: First, (*a*) that I ought not to be wise in my own conceit, nor lean to my own understanding, knowing that the Wisdom of this world is Foolishness with God.

Secondly, (*b*) it teacheth me whatsoever I do, to do it heartily, as to the Lord and not unto men, because the Lord searcheth all hearts.

(*a*) *Rom.* 12. 16. *Prov.*3.5. 1 *Cor.*3.19. (*b*) *Col.*3.23. 1 *Chron.* 28. 9.

Q. *What learn you from God's infinite Power?*

A. I learn from God's infinite Power: First, (*a*) that

I ought to fear him and tremble at his Preſence.

Secondly, (*b*) that I ought to truſt in him, being fully perſwaded that what he hath promiſed, he is able alſo to perform.

(*a*) *Mat.*10.28. *Jer.*5.22. (*b*) *Pſ.*56.4. *Rom.* 4.21.

Q. *Having given me an account of your knowledge concerning God the Father, I next ask you what you think of the knowledge of Jeſus Chriſt: is this alſo neceſſary?*

A. Yes verily: For this is Life Eternal to know the only true God and Jeſus Chriſt, whom he hath ſent. *Joh.* 17. 3.

Q. *What moved God the Father to ſend Jeſus Chriſt?*

A. God who is rich in mercy for his great love wherewith he loved us, did ſhew the riches of his Grace, in his kindneſs towards us, through Jeſus Chriſt. *Eph.* 2.4,7.

Q. *For what purpoſe did God ſend his Son Jeſus into the World?*

A. (*a*) We know that he was manifeſted to take away our ſins: (*b*) And God ſent not his Son into the World to condemn the World, but that the World through him might be ſaved: (*c*) and have everlaſting life.

(*a*) 1 *Joh.*3.5. (*b*) *Joh.*3.17. (*c*) *chap.*3.16.

Q. *Have all men then ſinned, and by ſin deſerved death?*

A. (*a*) All have ſinned and come ſhort of the Glory of God: (*b*) And the wages of Sin is Death.

(*a*) *Rom.* 3. 23. (*b*) *Rom* 6. 23.

Q. *What is ſin?*

A. Sin is the tranſgreſſion of the Law. 1 *Joh.* 3. 4.

Q. *Did not God make man upright?*

A. God hath made man upright, but he hath ſought out many inventions. *Eccl.* 7. 29.

Q. *Who of Mankind committed the firſt ſin?*

A. Our firſt Parents *Adam* and *Eve.*

Q. *What ſin did they commit?*

A. They did eat of the Tree, whereof God commanded that they ſhould not eat. *Gen.* 3. 6, 11, 12.

Q. *Who tempted them to this ſin?*

A. The Serpent [that is, *the Devil*] beguiled *Eve* and ſhe did eat, and ſhe gave to *Adam* of the Tree, and he did eat, *Gen.* 3. 13, 12.

Q. *By*

Q. *By what temptation did the Serpent prevail with* Eve?

A. The Serpent ſaid unto the Woman, you ſhall not ſurely die: For God knows that in the day ye eat thereof, then your Eyes ſhall be opened: and ye ſhall be as Gods knowing good and evil. And when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eyes, and a Tree to be deſired to make one wiſe, ſhe took of the Fruit thereof and did eat, and gave alſo to her husband with her, and he did eat. *Gen.* 3. 4, 5, 6.

Q. *What did follow upon Adams Sin?*

A. By that one man Sin entred into the World, and Death by Sin; and ſo death paſſed upon all men for that all have ſinned. *Rom.* 5. 12.

Q. *What did Chriſt when he was upon* Earth *to ſave us from ſin, and the puniſhment due to it?*

A. (*a*) Chriſt, firſt, made known to us all things that he had heard from his Father.

Secondly, (*b*) he left us an Example that we ſhould follow his ſteps.

Thirdly, (*c*) he was made a Curſe, [Or, *died on the Croſs for us*) and (*d*) gave himſelf for us an Offering and a Sacrifice to God for a ſweet ſmelling Savour.

(*a*) *Joh.* 15. 15. (*b*) 1 *Pet.* 2. 21. (*c*) *Gal.* 3. 13. (*d*) *Eph.* 5. 2.

Q. *What do the Apoſtles of Chriſt declare concerning him?*

A. They declare that (*a*) he is the only begotten Son of the Father, (*b*) and God bleſſed for ever, (*c*) that he was conceived of the Virgin *Mary* by the Holy Ghoſt, (*d*) that he went up and down doing good, (*e*) that he was approved of God by Miracles, Wonders and Signs, (*f*) that he was in all points tempted like as we are, yet without ſin, (*g*) that he died for our ſins, and was buried and roſe again the third day, (*h*) and was received up into Heaven, and ſate at the right hand of God, (*i*) and that from thence he ſhall come again, (*k*) to judge the quick and dead, (*l*) at the end of the World.

(*a*) *Joh.*

(a) *Joh.* 1. 14. (b) *Rom.* 9. 5. (c) *Luke* 1. 31, 35. (d) *Acts* 10. 38. (e) *Acts.* 2. 22. (f) *Hebr.* 4. 15. (g) 1 *Cor.* 15. 3, 4. (h) *Mark* 16. 19. (i) *Acts* 1. 11. (k) *Ch.* 10. 42. (l) *Mat.* 13. 40.

Q. *What doth Chriſt now he is in* Heaven *to ſave us from Sin and Miſery.*

A. (a) He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them. And (b) we have an Advocate with the Father, Jeſus Chriſt the Righteous.

(a) *Heb.* 7. 25. (b) 1 *Joh.* 2. 1.

Q. *For whom of Mankind did Chriſt die?*

A. (a) He gave himſelf a Ranſom for all: (b) He is the propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World: (c) He taſted death for every man: (d) And as by the Offence of one judgement came upon all men to Condemnation, even ſo by the righteouſneſs of one, the free gift came upon all men, to juſtification of life.

(a) 1 *Tim.* 2. 6. (b) 1 *Joh.* 2. 2. (c) *Heb.* 2. 9. (d) *Rom.* 5. 18.

Q. *Is there nothing for* us *to do, that we may receive forgiveneſs of Sin, and Eternal Life through Chriſt?*

A. God forbid I ſhould think ſo, for the Scripture telleth us, that (a) we muſt repent and be converted that our ſins may be blotted out, and (b) that ſo God loved the World, that he gave his only begotten Son, that whoſoever believes in him ſhould not periſh but have everlaſting Life. (c) And that he is the Author of Eternal Salvation to them that obey him.

(a) *Acts* 3. 17. (b) *Joh.* 3. 16. (c) *Heb.* 5. 9.

Q. *Then we muſt repent and believe, and obey the Goſpel, or we ſhall receive no benefit by the death of Chriſt?*

A. (a) Except we repent we ſhall all periſh: (b) And he that believeth not ſhall be damned: (c) And this is the Condemnation, that a Light is come into the World and men love Darkneſs rather than Light, becauſe their deeds are evil.

(a) *Luke* 13. 3. (b) *Mark* 16. 16. (c) *Joh.* 3. 19.

Q. *Will*

Q. *Will not Faith at all profit us except it be joyned with Repentance and Obedience to Chriſts Precepts?*

A. No ſurely, (*a*) For Faith without Works is dead being alone: And (*b*) the Devils believe and tremble.

(*a*) *Jam.* 2. 17, 20. (*b*) *Verſ.* 19.

Q. *Seeing that Juſtification or Pardon of Sin is ſeveral times aſcribed to Faith, and Faith is ſaid to be imputed for righteouſneſs, what kind of Faith do the Scriptures mean?*

A. The Scriptures mean ſuch a Faith as (*a*) purifies the heart, (*b*) and worketh by love.

(*a*) *Acts* 15. 9. (*b*) *Eph.* 6. 16.

Q. *What is that Repentance that ſhall obtain mercy?*

A. That Repentance that ſhall obtain mercy is (*a*) the forſaking our wicked ways and thoughts, and returning to the Lord, (*b*) and doing Works meet for it.

(*a*) *Eſay* 55. 7. (*b*) *Acts* 26. 20.

Q. *Can you by your believing, repenting, and doing good works* deſerve *at God's hands the Pardon of your Sins and Eternal Life?*

A. No: (*a*) but when we have done all thoſe things that are commanded, we muſt ſay that we are unprofitable Servants: (*b*) And not by Works of Righteouſneſs which we have done, but according to his mercy he ſaved us, (*c*) and the riches of his grace.

(*a*) *Luke* 17. 10. (*b*) *Titus* 3. 5. (*c*) *Eph.* 1. 6, 7.

Q. *What is the ſubſtance of thoſe Duties which the Goſpel of Chriſt requires of you?*

A. The grace of God, that bringeth Salvation to all men, hath appeared, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, and righteouſly, and godly in this preſent World. *Titus* 2. 11, 12.

Q. *What is it to live* godly?

A. To live *godly* is (*a*) to ſerve the Lord with gladneſs, and (*b*) to worſhip him with fear and reverence, (*c*) and in all our wayes to acknowledge him.

(*a*) *Pſal.* 100. 1. (*b*) *Heb.* 12. 28. (*c*) *Prov.* 3. 6.

Q. *Is God alone to be worſhipped, or may we alſo give religious worſhip to Saints and Angels, as the Papiſts do?*

A. It is written thou ſhalt worſhip the Lord thy God, and

(a) *Joh.* 1. 14. (b) *Rom.* 9. 5. (c) *Luke* 1. 31, 35. (d) *Acts* 10. 38. (e) *Acts.* 2. 22. (f) *Hebr.* 4. 15. (g) 1 *Cor.* 15. 3, 4. (h) *Mark* 16. 19. (i) *Acts* 1. 11. (k) *Ch.* 10. 42. (l) *Mat.* 13. 40.

Q. *What doth Christ now he is in* Heaven *to save us from Sin and Misery.*

A. (a) He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. And (b) we have an Advocate with the Father, Jesus Christ the Righteous.

(a) *Heb.* 7. 25. (b) 1 *Joh.* 2. 1.

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A. It is written thou ſhalt worſhip the Lord thy God, and

and him only ſhalt thou ſerve, *Matth.* 4. 10.

Q. *What is it to live* Soberly?

A. To live *Soberly* is to abſtain from theſe works of the fleſh, (*a*) Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Hatred, Wrath, Striſe, Seditions, Hereſies, Envyings, Drunkenneſs, Revellings and ſuch like: and (*b*) Covetouſneſs (or ſetting our affections upon things below) which is Idolatry.

(*a*) *Gal.*5.19,20,21. (*b*) *Col.*3.5.

Q. *What is it to live* Righteouſly?

A. To live *Righteouſly* is, whatſoever I would that men ſhould do unto me, to do even ſo unto them, for this is the Law and the Prophets. *Mat.* 7. 12.

Q. *What is your duty towards the King and the higher Powers?*

A. My duty towards the King and the higher Powers is to (*a*) pray for him, and all that are put in Authority under him, (*b*) to honour Him and them (*c*) and to be ſubject unto them.

(*a*) 1 *Tim.* 2. 2. (*b*) 1 *Pet.* 2. 17. (*c*) *Rom.* 13. 1.

Q. *Why muſt we be ſubject to them?*

A. We muſt needs be ſubject not only for Wrath (Or, *for fear of their Sword*) but alſo for Conſcience ſake, *Rom.* 13. 5.

Q. *How doth Conſcience towards God oblige us to be ſubject?*

A. Becauſe there is no Power but of God, the Powers that be are ordained of God: whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves damnation. *Rom.* 13. 1. 2.

Q. *But muſt you yield* active *obedience to your Governours, if they ſhould require of you what God hath expreſly forbidden?*

A. Whether it be right in the ſight of God, to hearken unto men more than unto God, judge ye. *Acts* 4. 19.

Q. *What is your duty towards the Biſhops and Spiritual Governours and Teachers which Chriſt hath ſet over his Church.*

A. My

A. My duty is to obey them that have the Rule over me, and ſubmit my ſelf, for they watch for our Souls as thoſe that muſt give account. *Heb.* 3. 17.

Q. *What other duties do you owe to them?*

A. I am alſo to (*a*) eſteem thoſe that are over us in the Lord and admoniſh us, very highly in love for their Works ſake. And (*b*) he that is taught in the Word ſhould communicate to him that teacheth in all good things.

(*a*) 1 *Theſ.* 5. 13. (*b*) *Gal.* 6. 6.

Q. *Is it lawful for you to publiſh the Faults of your Civil or Eccleſiaſtical Governours?*

A. It is written, Thou ſhalt not ſpeak evil of the Ruler of thy people. *Acts* 23. 5.

Q. *This puts me in mind to ask you, whether that man can be Religious who bridleth not his Tongue?*

A. If any man among you ſeemeth to be Religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain. *James* 1. 26.

Q. *What is the duty of Children towards their Parents?*

A. 'Tis the duty of Children to (*a*) honour their Father and Mother, which is the firſt Commandment with Promiſe: (*b*) And to obey them in all things, for this is well-pleaſing unto the Lord.

(*a*) *Eph.*6.2. (*b*) *Col.* 3. 20.

Q. *What is the duty of Parents towards their Children?*

A. 'Tis the duty of Parents not to provoke their Children to wrath, but to bring them up in the nurture and admonition of the Lord. *Eph.* 6. 4.

Q. *What is the duty of Servants towards their Maſters?*

A. 'Tis the duty of Servants to be obedient to their own Maſters, and to pleaſe them well in all things, not anſwering again, not purloyning, but ſhewing all good Fidelity, that they may adorne the Doctrine of God our Saviour in all things. *Tit.*2.9,10.

Q. *What if they have froward Maſters, muſt they be ſubject to ſuch?*

A. They ought to be ſubject to their Maſters with all fear, not only to the good and gentle, but alſo to the froward. 1 *Pet.* 2. 18.

Q. *How*

Q. *How ſhould Servants obey their Maſters?*

A. They ſhould obey their Maſters not with Eye-Service, as Men-pleaſers, but in ſingleneſs of Heart, fearing God. *Col.* 3. 22.

Q. *What encouragement have Servants thus to obey their Maſters?*

A. Of the Lord they ſhall receive the reward of the inheritance, for they ſerve (*in ſo doing*) the Lord Chriſt. *Col.* 3. 24.

Q. *What encouragement have they to ſuffer patiently from froward Maſters?*

A. This is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully, and if when we do well and ſuffer for it, we take it patiently, this is acceptable with God. 1 *Pet.* 2. 19, 20.

Q. *What is the duty of Maſters towards their Servants?*

A. 'Tis the duty of Maſters (*a*) to give to their Servants that which is juſt and equal: (*b*) And to forbear threatning.

(*a*) *Col.* 4. 1. (*b*) *Eph.* 6. 9.

Q. *Why ſhould they do ſo?*

A. Becauſe they have alſo a Maſter in Heaven, neither is there reſpect of perſons with God. *Col.* 4. 1.

Q. *What is the duty of Husbands towards their Wives?*

A. 'Tis the duty of (*a*) Husbands to love their Wives, and not be bitter againſt them. *Col.* 3. 19.

Q. *How ſhould Husbands love their Wives?*

A. They ſhould love them (*a*) as Chriſt loved the Church, and gave himſelf for it: And (*b*) ſo ought men to love their Wives as their own Bodies.

(*a*) *Eph.* 5. 25. (*b*) *Verſ.* 26.

Q. *Ought not Husbands to dwell with their Wives?*

A. A man ought to forſake Father and Mother, and to cleave to his Wife, and they two ſhall be one fleſh. *Mat.* 19. 5.

Q. *What is the duty of Wives towards their Husbands?*

A. 'Tis the duty of Wives to (*a*) ſee that they reverence their Husbands, and (*b*) ſubmit unto them as unto the Lord.

(*a*) *Eph.* 5. 33. (*b*) *Verſ.* 22.

Q. *Why*

Q. *Why should they so do?*

A. Because the Husband is head of the Wife, even as Christ is the Head of the Church. *Eph.* 5. 23.

Q. *What if the Husband be an Infinel or wicked man?*

A. St. *Peter* saith, ye Wives be in subjection to your own Husbands, that if any obey not the Word, they also may without the Word be won by the conversation of the Wives, while they behold your chaste conversation coupled with fear. 1 *Pet.* 3. 1.

Q. *How should you behave your self towards the Aged?*

A. I ought to (*a*) rise up before the hoary head, and to honour the face of the Old Man: (*b*) For the hoary head is a Crown of Glory, if it be found in the way of righteousness.

(*a*) *Lev.* 19.32. (*b*) *Prov.* 16. 31.

Q. *What is your duty towards Strangers?*

A. I may not be forgetful to entertain Strangers, for thereby some have entertained Angels unawares. *Heb.* 13.2. *Mat.* 25. 35.

Q. *What is your duty towards the Poor and Needy?*

A. I ought to be (*a*) pitiful towards them, and (*b*) tender hearted, (*c*) and to remember them that are in bonds as bound with them, and them which suffer adversity, as being my self also in the Body.

(*a*) 1 *Pet.* 3. 8. (*b*) *Eph.* 5. 32. (*c*) *Heb.* 13. 3.

Q. *Is it enough to pity them and to be sorry for their condition?*

A. By no means, (*a*) for if a Brother or Sister be naked and destitute of daily food, and I say to him depart in peace, be you warmed and filled, but give them not those things which are needful to the body, what doth it profit? Therefore (*b*) to do good and communicate I may not forget, for with such Sacrifices God is well pleased.

(*a*) *Jam.* 2. 15, 16. (*b*) *Heb.* 13. 16.

Q. *Ought he to give Alms who gets his living by the labour of his hands?*

A. Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that

that he may have to give to him that needeth. *Col.* 4.

Q. *For what end ſhould you give Alms?*

A. My light ſhould ſo ſhine before men, that they m ſee my good Works, and glorifie out Father which is Heaven. *Mat.* 5. 16.

Q. *For what end may you not give Alms?*

A. I (*a*) may not do my Alms before men to be ſe (*b*) or have glory of them, otherwiſe I have no rew of my Father which is in Heaven.

(*a*) *Mat.* 6. 1. (*b*) *Verſ.* 2.

Q. *What if you find your ſelf ſtrongly tempted to vain-g ry, and to deſire the praiſe of men in giving your Alms?*

A. In that caſe, my left hand ſhould not know what m right hand doth. [Or, *I ſhould give very ſecretly.*] *Matt* 6. 3.

Q. *With what mind ought you to give?*

A. I ought to be ready to diſtribute, and willing t communicate, not to give grudgingly or of neceſſity, fo God loveth a chearful giver. 1 *Tim.* 6. 18. 2 *Cor.* 9. 7.

Q. *Can a man love God who refuſeth to relieve the nee when he is able?*

A. Who ſo hath this Worlds Goods and ſeeth his bro ther hath need, and ſhutteth up his bowels of compaſſio from him, how dwelleth the love of God in him? 1 *Joh.* 3. 17.

Q. *What then is pure and undefiled Religion?*

A. Pure Religion and undefiled before God and the Father is this, to viſit the Fatherleſs and Widows in their affliction, and to keep our ſelves unſpotted from the world. *Jam.* 1. 27.

Q. *To whom ought you to do good?*

A. As we have opportunity we muſt do good unto all men, eſpecially to them who are of the Houſhold of Faith. *Gal.* 6. 10.

Q. *What encouragment have you to be merciful and cha ritable?*

A. (*a*) Bleſſed are the merciful, for they ſhall obtain mercy: And (*b*) if we are rich in good Works, we ſhall lay up for our ſelves a good foundation againſt the time to come,

come, that we may lay hold of Eternal Life.

(a) *Mat.* 5.7. (b) 1 *Tim.*6.19.

Q. *Are there not Promiſes of* Temporal *good things alſo to the Merciful and Charitable?*

A. Yes: (a) Bleſſed is the man that conſidereth the poor, the Lord will deliver him in time of trouble; the Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon the Earth: (b) And his ſeed is bleſſed.

(a *Pſ.*41.1,2,3,*&c.* (b) *Pſ.*37.26.

Q. *What was* David's *obſervation concerning the merciful man?*

A. David ſaith, I have been young and now am old, yet have I not ſeen the Righteous [Or, *merciful man*] forſaken, nor his ſeed begging bread. *Pſ.* 37. 25.

Q. *What was his Son* Solomon's *obſervation?*

A. There is that ſcattereth and yet encreaſeth, and there is that withholdeth more than is meet, but it tendeth to poverty. *Prov.*11.24.

Q. *But you believe that God may in faithfulneſs for great and wiſe ends, ſuffer a merciful and good man to fall into afflictions, notwithſtanding the forementioned Promiſes?*

A. Yes: (a) For we know that all things work together for good unto them that love God: (b) And theſe light afflictions which are but for a moment, work for them a far more exceeding and eternal weight of glory.

(a) *Rom.*8.28. (b) 2 *Cor.*4.17.

Q. *You have well told me your duty towards the Poor and Needy, God grant that you practice it: tell me next your duty towords your Brother that hath offended you?*

A. We ought to forbear one another, and forgive one another, even as God for Chriſt's ſake hath forgiven us. *Col.*3.13. *Eph.*4.32.

Q. *How oft ſhall thy Brother Sin againſt thee, and thou forgive him, till ſeven times?*

A. Yes: until Seventy times ſeven. *Mat.*18.22.

Q. *What if you do not forgive your Brother his Treſpaſſes?*

A. Neither will my Heavenly Father forgive me my treſpaſſes. *Mat.*6.15.

Q. *What is your duty towards your Brother that hath offended* God?

A. I muſt not hate my Brother in my heart, but in any wiſe rebuke my Neighbour and not ſuffer ſin upon him. *Lev.* 19. 17.

Q. *What encouragement have you ſo to do?*

A. If any man erre from the truth, and one convert him, let him know that he which converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins. *Jam.* 5. 20.

Q. *How ſhould we reprove our ſinning Brother?*

A. If any man be overtaken in a fault, they that be Spiritual ſhould reſtore ſuch a one with a Spirit of meekneſs, conſidering themſelves leſt they alſo be tempted. *Gal.* 6. 1.

Q. *Is it not your duty to be as favourable as may be in judging your Brother?*

A. Our Lord hath ſaid, (*a*) judge not that ye be not judged: For with what judgement ye judge ye ſhall be judged. And, (*b*) who art thou that judgeſt another mans Servant, to his own Maſter he ſtandeth or falleth.

(*a*) *Mat.* 7. 1, 2. (*b*) *Rom.* 14. 4.

Q. *How ought thoſe that are ſtrong and knowing to behave themſelves towards the weak and ignorant?*

A. They that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe themſelves. *Rom.* 15. 1.

Q. *What is your duty towards your Enemies?*

A. 'Tis my duty to love mine Enemies. *Mat.* 5. 44.

Q. *How ſhould you ſhew your love to your Enemies?*

A. By (*a*) not rendring evil for evil, or railing for railing, but contrariwiſe, bleſſing: (*b*) And by overcoming evil with good.

(*a*) 1 *Pet.* 3. 9. (*b*) *Rom.* 12. 21.

Q. *What Arguments have we to love and do good to our Enemies?*

A. (*a*) God commendeth his love towards us in that while we were yet ſinners Chriſt died for us: And (*b*) ſo ſhall we be the Children of our Father which is in Heaven: For he makes his Sun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt; (*c*) And is kind to the unthankful and to the evil.

(*a*) *Rom.*

(a) *Rom.*5.8. (b) *Mat.*5.45. (c) *Luk.* 6.35.

Q. *By the answers you have given I perceive you are far from imagining that the grace of the Gospel doth excuse us from good works.*

A. We are created in Christ Jesus unto good Works which God hath before ordained that we should walk in them. *Eph.*2.10.

Q. *Is it sufficient to do good works with our* Outward *man?*

A. No, but if any man be in Christ (Or, *a true Christian*) he is a new Creature. 2 *Cor.* 5. 17.

Q. *What is it to be a new Creature?*

A. To be a new Creature, is to be (*a*) renewed in the Spirit of our mind: (*b*) and to obey from the heart.

(*a*) *Eph.*4.23. (*b*) *Rom*,6.17.

Q. *Why is it necessary to be renewed in the Spirit of our mind?*

A. It is necessary to be renewed in the Spirit of our mind, because (*a*) a corrupt Tree cannot bring forth good Fruit, nor a good Tree bring forth evil fruit. (*b*) And out of the abundance of the heart the mouth speaketh.

(*a*) *Mat.*7.18. (*b*) *Chap.*12.34.

Q. *For what* other *reason is it necessary that we should be renewed in the Spirit of our mind, and pure in heart?*

A. It is also necessary because Christ gave himself for us to redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works. *Tit.*2.14.

Q. *Is there any other reason why it should be necessary to be renewed in the Spirit of our mind and pure in heart?*

A. It is also necessary, because hereby (*a*) we are made meet to be partakers of the inheritance of the Saints in light: (*b*) And except we be born again we cannot see the Kingdom of God. (*a*) *Col.*1.12. (*b*) *Jo.*3 3.

Q. *Why can we not?*

A. Because God is light, and in him is no darkness at all: and therefore we cannot have fellowship with him and walk in darkness, 1 *Joh.*1.5,6.

Q. *Are you able of your self to believe and repent, and*

make you a clean heart and obey Gods Laws?

A. (*a*) I can do all things through Christ that strengthens me: (*b*) but without him I can do nothing.

(*a*) *Phil.*4.13. (*b*) *Joh.*15.5.

Q. *Is Christ ready to enable you with his Grace and Spirit?*

A. He hath promised that, (*a*) to him that hath shall be given (that is, *that useth the strength he hath already received*) and he shall have abundance. (*b*) And that if we who are evil know how to give good gifts unto our Children, how much more shall our heavenly Father give the Holy Spirit unto them that ask him.

(*a*) *Mat.*13.12. (*b*) *Luke* 11.13.

Q. *What were those operations of the Holy Ghost which were proper and peculiar to the first Ages of the Church?*

A. First, the Holy Ghost whom the Father did send in Christ's Name, did teach the Apostles all things, and brought all things to their remembrance whatsoever he had said unto them. *Joh.*14.26.

Secondly, (*a*) when the day of Pentecost was fully come, they were all with one accord in one place, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance: (*b*) And they were baptised with the Holy Ghost and with Fire, (*c*) when there appeared unto them cloven tongues, like as of fire, which sate upon all of them.

(*a*) *Acts* 2.1,4. (*b*) *Mat.*3.11. (*c*) *Acts* 2.3.

Thirdly, When (*a*) they were lead before Rulers, (*b*) the Holy Ghost did teach them in the same hour, what they ought to say.

(*a*) *Mark* 13.11. (*b*) *Luke* 12.12.

Fourthly, To one was given by the Spirit the word of Wisdom; to another the word of Knowledge by the same Spirit; to another the working of Miracles, to another Prophesie, to another discerning of Spirits, to another divers kinds of Tongues, to another the interpretation of Tongues.

1 *Cor.* 12. 8, 9, 10.

Q. *For what end were these extraordinary Gifts and Operations of the Holy Ghost?*

A. By

A. By these the Holy Ghost was a witness that God hath exalted his Son Jesus with his right hand, to be a Prince and a Saviour, for to give repentance unto *Israel* and forgiveness of sins. *Acts* 5. 32.

Q. *What Operations and Gifts of the Holy Ghost have and shall continue in all Ages of the Church?*

A. The fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. *Gal.* 5. 22, 23.

Q. *Will God accept nothing less than absolutely Perfect and Sinless Obedience?*

A. If any man sin we have an Advocate with the Father, Jesus Christ the Righteous. 1 *Joh.* 2. 1.

Q. *What are the Special Means in the use of which we may expect the conveyance of God's Grace?*

A. They are the *Word*, *Sacraments* and *Prayer*.

Q. *What read you of the* Word *or* Holy Scriptures?

A. I read that they are able unto make us wise to Salvation. 2 *Tim.* 3. 15.

Q. *Is it not sufficient to Salvation to believe as the* Church *believes, as the Papists say?*

A. No: but I must *(a)* search the Scriptures: *(b)* And prove all things, and hold fast that which is good.

(a) Jo. 5. 39. *(b)* 1 *Thes.* 5. 21.

Q. *May the Scriptures be understood by* simple *people in all things necessary to salvation?*

A. Yes: *(a)* God's Word giveth light and understanding to the simple: *(b)* And if our Gospel be hid, it is hid to them that are lost.

(a) Ps. 19. 7. *Ps.* 119. 130. *(b)* 2 *Cor.* 4. 3.

Q. *Are the Scriptures able to make wise to Salvation without the addition of unwritten Traditions?*

A. Yes certainly: For all Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in righteousness: That the man of God may be perfect, throughly furnished to all good Works. 2 *Tim.* 3. 16, 17.

Q. *How must we read and hear the Word?*

A. *(a)* We must lay apart all filthiness and superfluity

of naughtineſs, and receive with meekneſs the ingrafted Word, which is able to ſave our Souls. (*b*) And as new-born-babes, deſire the ſincere Milk of the Word, that we may grow thereby.

(*a*) *Jam.* 1.21. (*b*) 1 *Pet.*2.2.

Q. *Then meer hearing or reading the Word is not ſufficient?*

A. We muſt be doers of the Word, and not hearers only, deceiving our own ſelves. *Jam.*1.22.

Q. *What muſt we do beſides reading and hearing God's Word, that we may yield obedience to it?*

A. We muſt (*a*) hide it in our hearts, (*b*) and meditate therein.

(*a*) *Pſ.*119.11. (*b*) *Verſ.*15.

Q. *Muſt we not alſo pray to God for his bleſſing to make his Word effectual?*

A. Yes: we muſt pray unto God to (*a*) teach us the way of his Statutes. (*b*) And to incline our hearts unto his Teſtimonies.

(*a*) *Pſ.*119.33. (*b*) *Verſ.*36.

Q. *How many Sacraments are there?*

A. Two: Baptiſm and the Supper of the Lord?

Q. *What is Baptiſm?*

A. Baptiſm is (*a*) waſhing with water, (*b*) in the Name of the Father, the Son, and the Holy Ghoſt.

(*a*) *Acts* 10.47. (*b*) *Mat.*28.19.

Q. *What is the inward ſpiritual Grace of Baptiſm?*

A. It is the (*a*) waſhing of Regeneration, (*b*) or the waſhing away of Sins.

(*a*) *Tit.*3.5. (*b*) *Acts* 22.6.

Q. *What doth your Baptiſm oblige you to?*

A. My Baptiſm obligeth me to put on Chriſt. *Gal.*3.27.

Q. *What is it to put on Chriſt?*

A. To put on Chriſt, is to name the Name of Chriſt, [Or, *to profeſs Chriſtianity*,] and depart from all iniquity. 2 *Tim.*2.19.

Q. *How doth your Baptiſm oblige you to depart from all iniquity?*

A. So many of us as are baptized into Chriſt were baptiſed into his death: therefore we are buried with him

him by Raptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. *Rom.*6.3,4.

Q. *Doth not our Baptiſm oblige us to love one another, and to keep the unity of the Spirit in the bond of Peace?*

A. Yes: For by one Spirit we are all baptized into one body. 1 *Cor.*12.13.

Q. *What is the Lord's Supper?*

A. The Lord's Supper is (*a*) Bread broken and eaten, and Wine poured forth and drunk in remembrance of Chriſt: (*b*) who was wounded for our tranſgreſſions, and bruiſed for our ſins: (*c*) And whoſe blood was ſhed for the remiſſion of our ſins.

(*a*) *Mat.* 26. 26, &c. *Luke* 22. 19. (*b*) *Eſay* 53. 5. (*c*) *Mat.*26.28.

Q. *How long is the death of Chriſt to be remembred in the Lord's Supper?*

A. As often as we eat this Bread and drink this Cup, we do ſhew the Lord's death till he come. [Or, *till he comes to Judgement.*] 1 Cor. 11.26.

Q. *May the Cup be denied to any that receive the Bread, as the Papiſts do to all the Laity?*

A. No certainly: For Chriſt took the Cup and gave thanks, and gave it to them, Saying, Drink ye all of it. *Mat.*26.27.

Q. *Is the Lord's Supper a Proper Sacrifice, or is the Body of Chriſt again offered up therein for the quick and dead, as the Papiſts ſay?*

A. No, by no means: But (*a*) his death is therein ſhewed forth: (*b*) For *otherwiſe* muſt he often have ſuffered, but now once hath he appeared to put away ſin, by the Sacrifice of himſelf.

(*a*) 1 *Cor.*11.26. (*b*) *Heb.*9.26.

Q. *What is the meaning of thoſe words,* Take eat this is my Body?

A. Chriſt hath told us his meaning in ſaying: *Do this in remembrance of me.* Luke 22.19.

Q. *Is Chriſts Body confined always to Heaven?*

A. The Heavens muſt receive [Or, *retain*] him, until

times of reſtitution of all things: [Or, till the laſt day.] *Acts* 3.21.

Q. *How may we worthily receive the Lord's Supper?*

A. Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup. 1 *Cor.*11.28.

Q. *What if you ſhould receive the Lord's Supper unworthily*, that is, *in the allowance of known ſins?*

A. He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords Body: [Or, *not making a difference between the Lord's Supper and his ordinary meals.*] 1 Cor.11.29.

Q. *What is the advantage that accrues to thoſe who worthily receive it?* that is, *that receive it with firm reſolutions againſt all ſin, and with a thankful ſenſe of the Love of Chriſt?*

A. To ſuch the Cup of Bleſſing which we bleſs, it is the Communication of the Blood of Chriſt, and the Bread which we break, it is the Communication of the Body of Chriſt. 1 *Cor.*10.16.

Q. *How doth the receiving the Lord's Supper farther engage us to holineſs?*

A. The receiving thereof doth farther engage us to holineſs, as it is a ſhewing forth of Chriſts death; whoſe love *in dying for us* conſtraineth us [*to all holy obedience,*] becauſe we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live ſhould not henceforth live to themſelves, but unto him which died for them, and roſe again. 2 *Cor.*5.14,15.

Q. *Doth it not for the ſame reaſon in a ſpecial manner engage us to* love each other?

A. Yes: For we are commanded to walk in love, as Chriſt alſo hath loved us. *Eph.*5.2.

Q. *For what* other *reaſon doth it engage us to love each other?*

A. For this reaſon, becauſe, we being many, are one Bread and one Body, for we are all partakers of that one Bread. 1 *Cor.*10.17.

Q. *What is Prayer?*

A. Prayer is the making known our requeſts to God, with

with thanksg
Phil.4.6.

Q. *Muſt not our* hea
A. We muſt lift up o
God in the Heavens. *Lam.*

Q. *Then you cannot think*
tongue, as the Papiſts general

A. No, in no wiſe: Seeing w
underſtanding, (*b*) and pour out ou

(*a*) 1 *Cor.*14.15. (*b*) *Pſ.*62.8.

Q. *Is it not for the ſame reaſon unlawfu*
the Publick Congregations in a language un
nerality of the people, according to the cuſtom
Churches?

A. (*a*) Except men utter by the tongue word
be underſtood, how ſhall it be known what is
for they ſhall ſpeak into the air: (*b*) and how
unlearned ſay Amen, ſeeing he underſtands not what is
ſaid? (*c*) Therefore St. *Paul* ſaith, he had rather ſpeak five words in the Church with his underſtanding, that he might teach others alſo, than ten thouſand words in an unknown tongue.

(*a*) 1 *Cor.*14,9. (*b*) *Verſ.*16. (*c*) *Verſ.*19.

Q. *In what poſture of Body ſhould we pray?*

A. We ſhould bow down and kneel before the Lord our Maker. *Pſ.*95.6.

Q. *How muſt we do that our Prayers and Thanksgivings may be accepted?*

A. (*a*) We muſt lift up holy hands without wrath and doubting (*of Gods power or goodneſs.*) (*b*) And whatſoever we do in word or deed, we muſt do all in the name of our Lord Jeſus Chriſt, giving thanks unto God, and the Father by him.

(*a*) 1 *Tim.*2.8. (*b*) *Col.* 3.17.

Q. *May we not pray to the Angels, and the Virgin* Mary, *and other Saints, as Mediators with God for us, as the Papiſts do?*

A. 'Tis utterly unlawful ſo to do: For there is one (*only*) Mediator between God and men, the Man Chriſt Jeſus. 1 *Tim.*2.5.

Q. *What*

times of reſtitution of all things: [Or, till the laſt day.] *Acts* 3.21.

Q. *How may we worthily receive the Lord's Supper?*

A. Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup. 1 *Cor.*11.28.

Q. *What if you ſhould receive the Lord's Supper unworthily*, that is, *in the allowance of known ſins?*

A. He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords Body: [Or, *not making a difference between the Lord's Supper and his ordinary meals.*] 1 Cor.11.29.

Q. *What is the advantage that accrues to thoſe who worthily receive it?* that is, *that receive it with firm reſolutions againſt all ſin, and with a thankful ſenſe of the Love of Chriſt?*

A. *To ſuch* the Cup of Bleſſing which we bleſs, it is the Communication of the Blood of Chriſt, and the Bread which we break, it is the Communication of the Body of Chriſt. 1 *Cor.*10.16.

Q. *How doth the receiving the Lord's Supper farther engage us to holineſs?*

A. The receiving thereof doth farther engage us to holineſs, as it is a ſhewing forth of Chriſts death; whoſe love *in dying for us* conſtraineth us [*to all holy obedience,*] becauſe we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live ſhould not henceforth live to themſelves, but unto him which died for them, and roſe again. 2 *Cor.*5.14,15.

Q. *Doth it not for the ſame reaſon in a ſpecial manner engage us to* love each other?

A. Yes: For we are commanded to walk in love, as Chriſt alſo hath loved us. *Eph.*5.2.

Q. *For what* other *reaſon doth it engage us to love each other?*

A. For this reaſon, becauſe, we being many, are one Bread and one Body, for we are all partakers of that one Bread. 1 *Cor.*10.17.

Q. *What is Prayer?*

A. Prayer is the making known our requeſts to God, with

with thanksg
Phil.4.6.

Q. *Muſt not our* hea

A. We muſt lift up o
God in the Heavens. *Lam.*

Q. *Then you cannot think*
tongue, as the Papiſts generall

A. No, in no wiſe: Seeing w
underſtanding, (*b*) and pour out ou

(*a*) 1 *Cor.*14.15. (*b*) *Pſ.*62.8.

Q. *Is it not for the ſame reaſon unlawfu*
the Publick Congregations in a language un
nurality of the people, according to the cuſtom
Churches?

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Q. *What*

when we pray?

...arts, the Lord

...n be a worshipper of

...areth.

...

...once to die, and after this

...Judge?

...udgeth no man, but hath committed

...o the Son. *Joh.*5.22.

...ppear before this Judge?

...st all appear before the Judgment Seat of

...5.10.

...ust we all appear before Christ's Judgement Seat?

...t every one may receive the things done in his

...ording to that he hath done, whether it be good or bad. 2 *Cor.*5.10.

Q. *Who are they that shall not be condemned by this Judge?*

A. There is no Condemnation to them that are in Christ Jesus [Or, *are true Christians,*] who walk not after the Flesh, but after the Spirit. *Rom.*8.1.

Q. *What shall immediately go before the general Judgement?*

A. All that are in the Grave shall hear the voice of the Son of God, and shall come forth. *Joh.*5.28.

Q. *What shall follow the general Judgement?*

A. To them, who by patient continuance in well-doing, seek for Glory, Honour, and Immortality, *Christ will give* Eternal Life; but to them who do not obey the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish, upon every Soul of man that doth evil: But Glory, Honour and Peace to every man that worketh good. *Rom.*2.7,8,9,10.

Q. *What shall become of this World after the Judgement?*

A. The Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the Works that are therein shall be burnt up 2 *Pet.* 3. 10.

Q. *Seeing*

Q. *Seeing* ...
of perſon ought ...
A. (*a*) I ought to ...
godlineſs, and to be dilige...
in Peace, without ſpot and ...
faſt, immoveable, always ...
Lord, for as much as I know...
vain in the Lord.

(*a*) 2 *Pet.*3.11,14. (*b*) 1 *Cor.*1...

THE END.

reed.

Father Almighty, Maker of Hea
And in *Jesus Christ*, his only Son, our
conceived by the Holy Ghost, born o
, suffered under *Pontius Pilate*, wa
and buried; He descended into Hell; the
ose again from the dead: He ascended into
itteth on the right hand of God the Father
From thence he shall come to judge the quick
d.
in the Holy Ghost; The holy Catholick Church;
nion of Saints: The forgiveness of Sins; The
n of the Body; And the Life Everlasting.
Am

The Lords Prayer.

OUr Father which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done, in earth, as it is in Heaven; Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation: But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

The

I. GOD ſpake theſe
thy God, Thou
II. Thou ſhalt not make
nor the likeneſs of any thing
the Earth beneath, or in the
Thou ſhalt not bow down to th
for I the Lord thy God am a jealous G
ſins of the Fathers upon the Children unt
fourth generation of them that hate me,
unto thouſands in them that love me and k
mandments.

III. Thou ſhalt not take the Name of
God in vain: for the Lord will not hold hi
taketh his Name in vain.

IV. Remember that thou keep holy th
Six days ſhalt thou labour, and do all that th
but the ſeventh day is the Sabbath of the
In it thou ſhalt do no manner of work, tho
and thy Daughter, thy Man-ſervant, and thy
thy Cattel, and the Stranger that is wit
For in ſix days the Lord made Heaven and
and all that in them is, and reſted the
Wherefore the Lord bleſſed the ſeventh
lowed it.

V. Honour thy Father and thy Moth
may be long in the Land which the Lord
thee.

VI. Thou ſhalt do no murther.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witn
Neighbour.

X. Thou ſhalt not covet thy Neig
ſhalt not covet thy Neighbour's
nor his Maid, nor his Ox, no
is his.

Prayer.

rious Lord God, I thy poor
all humility to offer up unto
ce of praiſe and thankſgiving,
ee moſt graciouſly to accept in and
nly begotten Son and my dear Saviour.
holy Name, that thou haſt preſerved me
gers of the night paſt, whereas I might have
of death, that thou haſt refreſhed my bo-
rtable reſt, and haſt raiſed me up to ſee the
day, to walk before thee in the land of
n thee, O Lord, I live, and move, and
and unto thee am I indebted for all the
life, which are more than can be num-
he riches of thy goodneſs and forbearance,
ng might lead me to repentance. Lord
at I have not rendred unto thee according
ercies I have received from thee, that I
forgetful of thee, and diſobedient to thy
I have ſinned againſt Heaven and in thy
made my ſelf unworthy to be called thy
eive the leaſt good thing at thy hands.
ive me ſuch a ſenſe of my ſins, as may be-
y hatred of them, and that godly ſorrow
ch may cauſe me for ever to leave and for-
d then according to thy tender mercies
s, be thou graciouſly pleaſed to blot out all
and to give me the free and full pardon

Faith to embrace the Promiſes, and obey
ſpel: Give me ſuch a Faith as may
ercome all the temptations of
e Devil.

O let

O

give me m

may be enab

fections.

O let thy Grace wh

teach me, that, denying

may live ſoberly, righte

world; Looking for th

appearance of the great G

who gave himſelf for me, that h

all iniquity, and make me zealous of

my heart from all the vanities of this wo

to ſet my affections on things above, wh

at the right hand of God. And I beſeec

over me for good this day, grant that I fa

nor run into any kind of danger; but tha

may be ordered by thy Laws, to do alway

righteous in thy ſight.

Together with my ſelf do good unt

Let the whole Earth be filled with the k

Lord, as the Waters cover the Sea.

Bleſs thy Church in theſe Kingdoms

and all that are put in Authority under him

Be Good and Gracious to all my Relatio

Acquaintance, and to this whole Family

O that we may have Grace to ſerv

with reverence and godly fear, and ſo l

as that we may live together in thine He

Forgive, I beſeech thee, all mine En

Grace to love them, and to do good

all that are under any affliction: An

Counſel, till at laſt thou ſhalt receiv

the mediation of our Lord Je

Name and words I continue

Our Father

Prayer.

end my ſelf this Ni
e praiſe for my preſer
s of this day and my life
t unſpeakable gift of thine Je
e bleſſed helps and advantages
Eternal Happineſs, which thou h
and through him.
e of thine conſtrain me to all holy obe
e perſwaded by thy mercies to offer
g Sacrifice, holy and acceptable unto th
ſonable ſervice.
eech thee, remember not againſt me
firmities I have been guilty of, and ke
nder the wings of thy Providence: I
iſturb me, nor evil thoughts ſeize on
ortable reſt and ſleep, and raiſe me up
ith a quick ſenſe of thee my God, and w
ions to ſpend the remainder of my life
thy glory. This I humbly beg in
and my dear Saviour Jeſus Chriſt, a
hath taught me:

Our Father, &c.